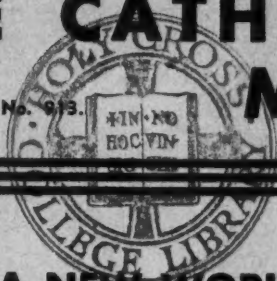


THE CATHOLIC MIND

Vol. XXXIX. No. 9/3.



A NEW WORLD ORDER

FREEMASONRY IS A MENACE

OUR ROOTS IN ISRAEL

DOSED RELIGION

CATHOLIC BOOK PROBLEM

CHURCH AND RACIALISM

SOME THINGS NEW AND OLD


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THE CATHOLIC MIND

VOL. XXXIX.

JANUARY 8, 1941.

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Conditions for a New World Order

POPE PIUS XII

The official English Summary of the Pope's Christmas Address to the College of Cardinals, which was also broadcast to the world, December 24, 1940. N. C. W. C. News Service.

THE holy joy of the Feast of the Nativity of Our Lord, the intimate happiness which rises spontaneously in the hearts of the faithful of Christ, does not depend on external events, nor can it be diminished or disturbed by them.

Whosoever grasps the intimate meaning of the Christmas hymn and has tasted even one drop of the sweet nectar of the truth of love which it contains, knows where, amidst the confused succession of events, sufferings and trials of these tempestuous days, he may find a haven of safety, and he will refrain as much from undue optimism, which disregards reality, as from the still less apostolic tendency toward cowardly depressing pessimism.

COURAGEOUS SOULS

Let us be infinitely grateful to Our Lord that in this, our own day, our Church is not lacking in such elect,

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saintly, courageous souls, found alike in the ranks of the clergy and laity, who give strong evidence of heroism, generally overlooked by the world, and of unwavering fidelity.

The material and the spiritual condition of the present age brings into being and imposes on the apostolate enormous demands, not only for the duration of this dreadful war, but still more for that day at the conclusion of the war, when the people will be obliged to dedicate themselves to the task of repairing the deep-seated evils which will be their bitter social and economic heritage; when disorganized nations find themselves, at the war's conclusion, with spiritual wounds which will certainly demand assiduous and watchful care, that their pernicious effects may be forestalled or minimized.

Among the many misfortunes arising from this cruel conflict one in particular which immediately brought sorrow to Our heart continues to grieve Us—namely the misfortunes of the prisoners of war, which become progressively more distressing for Us with the ever diminishing possibility of Our hastening in Our paternal solicitude to bring aid through efficacious relief and consolation where the victims are most numerous, the misery most pitiable.

Mindful of what We, Ourselves, in the august name of the Sovereign Pontiff, Benedict XV of happy memory, were able to accomplish during the last war for the relief of the moral and material distress of many prisoners of war, We had hoped that in the present instance as well there might be left open the way for the religious and charitable initiatives of the Church.

RELIEF TO POLES

However, although Our aim has been frustrated in some countries, Our efforts have not been in vain everywhere since We have succeeded in bringing many material and spiritual evidences of Our concern to at

least a portion of the Polish prisoners; and indeed other more frequent evidences of that same solicitude to Italian prisoners and internees, especially in Egypt, Australia, and Canada.

Nor was it Our desire that the Holy Feast of Christmas should dawn in the world without Our conveying through the medium of Our representatives some definite manifestation of Our encouraging remembrance and benediction to English and French prisoners in Italy, to Germans in England and Greeks in Albania, and to Italians scattered throughout various parts of the British Empire, especially in Egypt, Palestine and India.

Eager, therefore, to make Our own the anxieties of families, fearful for the lot of their separated and unfortunate relations, We have undertaken and are actively advancing and developing yet another task of no small magnitude, namely, that of requesting and transmitting information wherever it is possible and permissible to do so, not only concerning countless prisoners, but also concerning refugees and those whom the present calamities have so sadly separated from fatherland and home.

In this way We have been able to feel close to Our own, the beats of thousands of hearts with the disturbed tumult of their most intimate feelings, either in strained tension or under the terrible incubus of uncertainty, or in the exultant joy of renewed assurance or in profound suffering and quiet resignation regarding the state of their loved ones.

MENTIONS NON-ARYANS

No less comforting is it to Us to have been in a position to console with the moral and spiritual assistance of Our representatives or with an offering of Our resources the large numbers of refugees and expatriates and emigrants, including "non-Aryans."

We were enabled in Our aid to those of Polish

origin to be especially generous as also to those others for whom the charitable contributions of Our children in the United States facilitated Our paternal solicitude for them.

Exactly one year ago, Venerable Brothers and Beloved Sons, in this very place We formulated certain principles with regard to essential presuppositions of peace which would conform to principles of justice, equity and honor and would thus be enduring. And if the succeeding march of events has delayed their application to a more distant time, the thoughts then proposed have nevertheless lost none of their intrinsic truth and conformity to reality, nor of their force of moral obligation.

From the impassioned polemics of warring factions concerning the objectives of the war and the ultimate peace settlements, there emerges, ever more clearly defined, the quasi-universal opinion which contends that pre-war Europe as well as its political structure are now undergoing a process of transformation of such nature as to signal the dawn of a new era.

Europe and its system of states, it is said, will not be as they were before. Something new and better, more evolved organically, sounder, freer and stronger, must replace the past in order to eliminate its defects, its weaknesses and its deficiencies, which are said to have been disclosed convincingly by recent events.

In the midst of the contrasting systems which are part of our times and dependent upon them, the Church cannot be called upon to favor one more than another. In the orbit of universal value the divine law, whose authority obliges not only individuals but nations as well, there is ample room and liberty of action for the most varied forms of political opinion; whilst the practical application of one political system or another depends in a large measure and often quite decisively upon circumstances and causes which con-

sidered in themselves are extraneous to the purpose and action of the Church.

As protectress and herald of the principles of faith and morals, it is her sole interest, her sole longing, to convey through educational and religious channels to all peoples without exception the clear waters of the fountains of Our patrimony and values of Christian life, in order that every people in its own peculiar way may enjoy Christian fellowship, Christian ethical-religious impulses to establish a society that would be humanly praiseworthy and spiritually elevated and a source of genuine good.

FOR A NEW ORDER

Indispensable prerequisites for the search for a new order are:

1. Triumph over hate, which is today a cause of division among peoples; renunciation therefore of the systems and practices from which hate constantly receives added nourishment.

2. Triumph over mistrust, which bears down as a depressing weight on international law and renders impossible the realization of any sincere agreement.

3. Triumph over the distressing principles that utility is a basis of law and right, and that might makes right: a principle which makes all international relations liable to fall.

4. Triumph over those germs of conflict which consist in two-sided differences in the field of world economy; hence progressive action, balanced by correspondent degrees, to arrive at arrangements which would give to every state the medium necessary for insuring the proper standard of living for its own citizens of every rank.

5. Triumph over the spirit of cold egoism which, fearless in its might, easily leads to violation not only of the honor and sovereignty of states but of the

righteous, wholesome and disciplined liberty of citizens as well.

It must be supplanted by sincere juridical and economic solidarity, fraternal collaboration in accordance with the precepts of Divine law amongst peoples assured of their autonomy and independence.

PRAYER FOR PEACE

As long as the rumble of armaments continues in the stark reality of this war, it is scarcely possible to expect any definite acts in the direction of the restoration of morally, juridically imprescriptible rights.

But it would be well to wish that henceforth a declaration of principle in favor of their recognition may be given, to calm the agitation and bitterness of so many who feel that they are menaced or injured in their very existence or in the free development of their activity.

We express Our heartfelt wish that humanity and those who will show it the way along which it is to move forward will be sufficiently matured intellectually and capable in action to prepare the ground of the future for the new order that will be solid, true and just.

We pray God that it may so happen!

The Menace of Freemasonry

REV. THOMAS A. CARNEY

Reprinted from the Acolyte, December, 1940.

WHAT I am about to say is to be understood of the sect of Freemasons taken generically, not of the individual members. For there are, undoubtedly, not a few members, especially in the United States, who though they have entangled themselves in the association, yet are not aware of the ultimate object which it is endeavoring to attain.

There can be absolutely no doubt about the character and aims of Freemasonry on the continents of Europe, with which the Church has contended for two centuries. I refer my readers to the writings of at least eight Sovereign Pontiffs, from Pope Clement XII, in the year 1738, to Pope Leo XIII, who have considered the menace of Freemasonry of sufficient magnitude to warrant their issuing public warnings against it. Furthermore, I point out that Leo XIII saw fit to exhort the clergy of the world to "tear away the mask" of Freemasonry and to "let it be seen as it really is."

The special urgency for bringing the subject again before the people of the United States at this time will appear from two facts: first, that Freemasonry has penetrated American society, even to the smallest villages; secondly, that masterminds of Freemasonry, expelled recently from Spain, Italy, France and Germany, will probably look to the United States for sanctuary.

The purpose of Freemasons is "the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism."

In line with this purpose, they teach: (1) that human nature and human reason ought in all things be mistress and guide; (2) that no dogma of religion or truth which cannot be understood by the human intelligence should ever be admitted; (3) that no teacher ought to be believed by reason of his authority.

Pushing these naturalistic principles to their logical conclusions they teach further: (1) that the sacred power of the Sovereign Pontiff and the Pontificate itself should be abolished; (2) that youth should be imbued with the doctrine that morality must be "civil," "independent" and "free," that is, untouched by any religious belief; (3) that (though some absurd repre-

sentation of the Divine is retained) the reality of God must be done away with.

As might be expected, the practical application of the principles of the Freemasons sect and the achievement of its purpose are to be found in the field of education, in the home and in politics.

Freemasonry allows no share in the education of children, either by way of teaching or discipline, to ministers of the Church; and in many places it has brought it about that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men towards God shall be introduced into the instruction on morals.

Marriage, it lays down, belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them; moreover, the civil rulers of the State have power over the matrimonial bond.

It contends that the State should be divorced from God. In France, Spain and Italy it was closely linked to Communism. It lays down the principle that all men have the same rights and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that the source of all rights is either the people or the State.

The method used by Freemasonry to apply its principles and achieve its purpose make it readily understandable that Pope Leo XIII could refer to the organization as "a foul plague which is creeping through the veins of the State."

There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers but from very many members also. Candidates are generally commanded to promise—nay, with a special oath, to swear—that they will never to any person, at any time or in any way, make known the

members, the passes, or the subjects discussed. Moreover, it is strictly required that candidates promise to be strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their bidding upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties and even death itself!

At this point, some reflections are in order.

If Freemasonry is so great a menace because of its strength, if its designs and ultimate object are so sinister, if the vast majority of Freemasons are unaware of the sinister designs and ultimate object of the minority in control but are nevertheless used by the minority in control to further their designs and ultimate object, if, finally, Communism and Freemasonry work hand in hand, may it not be well that the deluded members of Freemasonry in America and those of us who are not Freemasons study our situation and see whether we are not being victimized by this dangerous organization? And is this not indicated in a special way now that the master minds of Freemasonry have been driven out of their European strongholds?

Our Roots in Israel

E. POLIMENI

Reprinted from The Catholic Gazette, October, 1940.

ALL who ponder seriously on the future of Europe are realizing ever more clearly that if Christianity is not to play a predominant part in its shaping, no amount of machinery federal or otherwise will solve the problems of peace.

The soil must now be prepared to receive the Christian teaching of the Fatherhood of God and the brotherhood of man.

Catholics are given a unique opportunity in the

preparing of that soil. They have been called upon to deepen their spiritual, moral and intellectual life. One of the surest means of furthering this and within the power of most of us is a fuller knowledge of the Word of God enshrined in the Scriptures.

In the Encyclical *Spiritus Paraclitus*, dated September 15, 1920, Pope Benedict XV, commenting on the services which Saint Jerome rendered the Church, wrote as follows:

"Our own desire for *all* the Church's children is, that being saturated with the Bible they may arrive at the all-surpassing knowledge of Jesus Christ."

We see therefore that Benedict XV was anxious that the laity no less than the clergy should study the Bible, which comprises the Old Testament as well as the New. We are fully aware, of course, that the Church which gave us the Bible has the sole mission of its interpretation, and that outside the Church it is in unsafe hands.

If this is borne in mind, there is no reason that should debar Catholics from studying the Scriptures and verifying for themselves the words of Saint Paul. "What things soever were written were written for our learning; that through patience and the comfort of the Scriptures we might have hope" (Romans xv, 4).

The same promises which supported our forefathers in the days of trial are there to sustain our courage today. The Old Testament was largely written for times of crisis and in times of crisis.

We know that the "Bible is the inspired work of God" and that as Leo XIII reminded us, "The Scriptures contain revelation unmixed with error: on the ground that being written by the inspiration of the Holy Spirit they have God as their Author." (We understand the word *author* to mean the Primary Cause, the Originator, the Mover.)

God moved the human instruments He made use

of, to convey in suitable words the infallible Truths He wished to convey to mankind. Inspiration thus safeguarded revelation.

Saint Thomas Aquinas has laid down the chief exegetical principles by which we are to study the truths contained in the Bible and we may say that no one has surpassed him in breadth of interpretation.

The human element in which God's word was incarnated has not been ignored by the Church and Catholics may rest assured that despite all the assaults of skeptics the trustworthiness of the Scriptures has been fully vindicated.

Literary criticism applied to the various books of the Bible has its proper function and the historical method now employed in dealing with matters of date and authorship, tests of comparison, etc., need in no way lessen our faith. The spiritual significance of the Bible is in no way discredited because of the judicious use of documents. The greatest gift that the Scriptures offer us is the revealed teaching about God and His relation with the human soul.

As Father McNabb put it: "The Bible is as much an autobiography of Man as it is a book of God . . . The whole history of the Jewish people was divinely guided for the benefit of the human race."

Since the Old Testament contains the first record of God's special revelation we turn to its pages as to one source of true religion. We discover there the workings of an Infinite Intelligence, a God of moral goodness whose will is law. We read of a Covenant or contract between God and the Jews which was destined finally to embrace all mankind. We realize a great unity of design, a great spiritual purpose, namely, the salvation of the human race.

It is not sufficient merely to peruse Bible stories, to become interested in notable personalities. We must always be alert for God's universal message.

In *Genesis* for instance the evidence of superna-

tural guidance for a distinct purpose, the doctrine of free will, the refutation of Manicheism are of major importance. We do not look for a scientific account of primitive man.

In *Exodus*, it is the Covenant, the Decalogue with its abiding canons of right and wrong that should strike us most. We study the *Pentateuch* for its lessons for society. Many of the problems that beset our politicians and economists are raised in these Books and various points of social legislation cannot be disregarded with impunity.

Again, the educative value of suffering, the exaltation of humble faith, the recognition of individual and collective sin are only a few of the vital truths to be found in the Old Testament.

One of the most important facts that we come to realize is that the Divine Law was not given all at once as a perfect norm of religion. Though everything in the Bible is inspired, all was not revealed. Though the Fall of Adam and Eve immediately elicited the promise of a Redeemer, the world had to be prepared to receive Him, so God spoke to men through their own conception of history.

The rays of revelation become brighter and brighter, revealing more and more what was in the mind of God. We know that the Jewish race was chosen to keep alive certain truths, certain ethical germs. It is principally through studying the Prophetical books that we get our truest picture of the society of that day. The Prophets were the contemporary and direct witnesses of the virtues and vices of the Israelites. They were "experts in ethical law," and they set their faces against the injustices of their day. Since prophecy is timeless, every century can take their admonitions to heart.

The Prophets did indeed write history, and there was no forcing facts to suit preconceived ideas, no thought of false edification. They were out to show

that God's relation to Israel was more than tribal or territorial, that holiness of life was the condition for keeping the friendship of Jehovah. Their eyes peering through the screen of future events discerned that "Kingdom of God great not only in extension but also in intension."

It is certain there were many moments in the history of the Jews when the purity of relation seemed threatened, so fierce was the conflict with surrounding paganism. Yet Israel continued to grow in moral stature, chiefly through the God-fearing few led by the prophets.

Besides belief in One Transcendant God, the Jews developed the idea of the dignity of the individual, and the concept of a spiritual society in which all humanity was potentially included.

After the Exile they were far more of a Church than a State, not so much a nation as a people, linked by strong religious, intellectual and racial ties. The bitterness of that Exile destroyed the last tendency to idolatry and every "dream of fame and empire was gradually hammered out."

As the Messianic hope grew nearer fulfilment the flame of their unique religion blazed anew. It is true that after Ezra and Nehemiah legalism became excessive. The letter of the Law was venerated to such an extent that the very copies of that same Law were sacred to the touch. It is impossible in the space of this article to follow further the fortunes of the Chosen People. The question of Greek influence would not only have to be considered but also that of the various Powers whose rise and fall affected those fortunes to so large an extent. We know that the day was approaching when "all that the world had been stammering to say was to find expression in a single voice."

The Old Dispensation was drawing to its close and

on the banks of the Jordan the last of the prophets was soon to call out:

"Behold the Lamb of God, Behold Him Who taketh away the sins of the world."

"Through Semitic speech," writes Dr. Orchard, "there was to come the Word that was to speak to men like in their mother's tongue, and in a Jewish face men were to see the glory of God."

It is only in the light of the life and teaching of Christ that we can rightly interpret the Old Testament, nevertheless without some serious study of the history of the Jews, we fail to realize how the truths completed by Christ were first adumbrated in the religion of Israel.

"Spiritually we are Semites," remarked the late Holy Father. This is an indisputable fact and one of deep import. This slight study of our origins is therefore no mere academic exercise.

Nothing strengthens our belief in our Christian heritage more than to turn back the pages of history and read for ourselves how our Faith unfolded itself in space and time.

Christianity is indeed firmly rooted in reality and to follow even for a short distance the road along which revelation moves to its final goal is a pilgrimage one will never regret.

Finally, in reading the Scriptures one should always remember the distinction between revelation and inspiration. In revelation new truths are unveiled, in inspiration truths, whether previously known or not, are caused to be written down. Hence there may be a whole book in the Bible, which contains not a single revealed truth, although every sentence therein is divinely inspired and has God for its author.

Dosed Religion

Reprinted from Orate Fratres, December, 1940.

A CERTAIN dictator has been persecuting the Catholic Church in his country for years. But he has done it in a peculiar way. The obvious thing would have been to close the churches, expel the religious, take away all possessions, and kill the people who rebelled against these measures. That would have been a nice clean thing for the Catholics of the whole world to shout about. It would all have been so obvious, as obvious as the Loyalists in Spain and Senor Calles in Mexico. But this good-for-nothing dictator did not fit into the pattern, and now in spite of all his efforts many good Catholics all over the world won't believe that he persecutes the Church. On the contrary: they admire him. He put the Church in her place, that is true. He gave her a spanking; well, the Catholics over there probably needed it badly. But since he is the instrument of God in bringing about a new world order—order?—and since he does away with sinister international forces, capitalism and a lot of things, why be so small as to call him names? We might as well admit it, we have been misled. He is a great man, and who knows, when he will have done all the things he ought to do to carry out the designs of the Creator, he may well turn Catholic—you know, he is a clever fellow—and then we shall see that he actually did our Church a favor.

That is the latest theory, which I am hearing all over the country from very wise people. Our dear instrument-in-the-hand-of-God-dictator ought to have more friends than he already has. Is he not authoritarian? So are we. Does he not put the women into their places? So do we—or do we? Does he not believe in order and discipline? So do we. Is he not

against softness of life and does he not preach the spirit of sacrifice? Has he not created a wonderful community spirit in a disunited, strife-torn nation? Has he not advocated the right of the small man and did he not abolish class privilege? Why, the man is even a born Catholic, and perhaps he makes the sign of the cross in his bedroom. Does he not stand for all the good things we stand for, and have we not a terrible time with our liberals, progressives, fellow travelers, movie producers, Deweyites, and a certain lady who stands for all the softening, depraving things under the sun? Of course, you cannot say it aloud, but that whole lip-service of democracy is all bunk, slush, trash, insincere declamation. I am quoting, dear reader, I am quoting your dear fellow Catholic of the year 1940, as I met him between Seattle and Boston, between Chicago and Albuquerque in the beautiful month of October. Have you now an idea why we Catholics are under the suspicion of being philofascist and insincere democrats and why our intellectuals—intellectuals are traitors, have always been traitors to all causes—are our danger? Do not get nervous, this is about liturgy, as you will see later.

As to our friend the no-longer-so-absolutely-hostile dictator, he does amazing things. Of course he has closed all Catholic organizations and confiscated their property. He has not one Catholic school left in his country. There is no Catholic press except a few emasculated diocesan papers the mastheads of which you will find in one of his propaganda papers, last page, please. But the churches are open, the clergy get a salary from taxes taken from the Faithful, but with the help of the dictator's own officials. There are two monthlies, or even three, of an excellent intellectual standard, dabbling in the loftiest problems. Of course it would be very imprudent for these intellectually first-rate monthlies to discuss Mr. Dictator's philosophy. But they talk about art and phi-

losophy and Charlemagne and liturgy and all those things which we intellectuals like. He has chaplains in his army. He even gives windows to some churches. He is amazing. After smearing the priests' honor for years, he now releases them and allows them to lead a toothless life in a quiet corner of his empire.

He believes in religion, certainly he does. He even has one of his own making, something like a new Islam, and he himself is Allah's supreme prophet. And for the rest, he lets the Church die out from anemia. He allows the old religion in doses, something like a dope which you give people when pain becomes unbearable. He encourages it. Of course the ones who believe in him and his idol are the chosen ones. He also hopes that the new generation with few exceptions will follow his new cult of strength and of the superman. But you can be a Catholic or a Protestant or irreligious, if you want to. The only condition is: do it in small homeopathic doses, do not think it is your daily bread. He is no radical, he is wise. He knows that only Marxists and Freemasons are stupid enough to stage a bloody persecution. Such nonsense: look what happened in Spain, or France or Mexico. Thus are made martyrs, or crusaders. Do not do that, but make religion harmless, a thing for the older generation and anemic youngsters. Do not let religion raise totalitarian claims on the whole man. That is the thing which our dictator cannot tolerate. But that little drawingroom and bedroom religion, that religion of speculating intellectuals, of sacristies and rectories, is harmless.

The dictator does these things and he will root the Church out in his country in two or three generations. Perhaps it will survive like the Copts in Egypt and the Maronites in Lebanon.

But we do the same thing right here ourselves.

First we prepare the way for such things by the mentality described above. Then we administer reli-

gion in doses, pills surrounded with sugar in our schools and churches. Only if religion takes hold of our individuals and families, of our parishes and schools will we escape our secular totalitarianism. The consecration of the world is according to our liturgy Christ's task. If we do not consecrate it, we will lose the struggle. I am firmly convinced that the Liturgical Week in Chicago (Oct. 21-25) was the beginning of a new era in American Catholicism. Not many know about it and only a few appreciate its significance. But the very fact that from all over the country layfolk and priests, secular and religious came together, not to show off, not to dine and wine, not to talk big words and pass thundering resolutions, not to impress by numbers, but to find themselves laden with responsibility, rich with spiritual wealth, filled with the spirit of Christ's victory, concerned with the true things of God, this very fact is significant. We have finally returned to the means with which twelve Apostles and a martyred Church conquered the world. The shrewdest dictator is powerless against this kind of totalitarianism. And our clever intellectual friends who know the designs of Providence so well will be quite disconcerted in their opportunism. If religion is to be preserved, it must be preserved in its entirety. No other course can save it against totalitarianism's malign destruction.

Catholic Book Problem

WARD CLARKE

Reprinted from The Ave Maria, October 26, 1940.

THE perennial complaint about the lack of attention accorded to Catholic literature has been recently swelled by the voices of Sheila Kaye-Smith, Anne Habberley and Paul J. Kiley. Sheila Kaye-Smith claims that Catholics do not read; Anne Habberley insists that they do; and Mr. Kiley tacitly agrees with both, but claims that a distinction should be made. He says that Catholics read, but, because of faulty advertising, do not feel any enthusiastic necessity for reading Catholic books.

The problem is so complex that it cannot be dismissed with any reason as simple as those advanced above. For, if Catholics do not read, our most competent critics surely would not be constantly seeking some other explanation; if they do read, there is no need other than adequate advertising; but if the advertising up to now has been inadequate then we must brand our Catholic publishers as a tribe of inefficient nincompoops—a proposition to which I do not subscribe.

As evidence of the complexity of the question, let us examine one consideration which is never discussed. Every one will admit that the flower of our Catholic population is to be found in the priesthood, Sisterhood or Brotherhood. These devoted servants of God are, as a class, our most educated and intellectual group, and, as such, would under ordinary circumstances be our best book buyers. Because of their training and ability they represent the natural market to which a

publisher would direct his efforts. In the life of the world they would be the professional people, the molders of popular taste and culture and opinion. For, with their membership of over two hundred thousand, they comprise the top one per cent of a vast army of twenty millions.

But they are not of this world. Nearly eight-tenths of them have taken a vow of poverty and are happy to be able to buy even one copy of a book for the community. And, because of their own wisdom and desires, most of them limit their reading to works of meditation or spirituality which as yet do not appeal to the popular Catholic mind. Two results follow from these two conditions. For one thing, many potential individual orders are taken care of by a single community order. For another, in the Catholic field the leaders (who in any other group set the style and whose patronage gives prestige to a book) concern themselves with publications which of their very nature are at present practically limited to their own numbers.

To a publisher, there are compensations in this situation. The market is clear, defined and easily located. There is a minimum of expense incurred in canvassing it. All its members are actual readers. Each community is prepared to make sacrifices in order to secure at least one copy of the best modern books. The taste of the potential buyers is actually known. There is no great sales resistance to be overcome. Hence, a publisher feels comfortably sure of meeting his expenses if he publishes a book which will appeal to members of this group.

Thus, in its infancy, the Catholic publishing business had to choose between the definite, steady market of our religious and the nebulous, scattered market of our laity. It chose the former and has, therefore, been built around the religious rather than around the laity. Hence, our Catholic books are to be

found in most cases only in those stores which cater principally to the religious by carrying a whole line of religious articles along with books.

This is a drawback, for ninety per cent of all books are sold through the bookstores and Catholic books are absent from the vast majority of stores. The general stores do not carry many Catholic books because they know that most Catholic books are published with a certain group in mind, a group which does not frequent the general shop.

Prominent Catholic authors are aware of this condition with the result that they seek the secular publisher when their writings are of a general nature and can be distributed through the regular bookstore channels. I mention but a few of our authors who have used the services of non-Catholic houses: Belloc, Chesterton, Talbot, Sigrid Undset, Graham Greene, Robert Hugh Benson, Owen Francis Dudley. All of them have enjoyed good sales.

We need, then, more than advertising if we are to build up a large Catholic reading public of Catholic books. We need, for one thing, a Catholic publisher who can sell to the secular bookstores. For there are only about two hundred good Catholic stores throughout the country as against at least 4,000 high-grade secular shops. To be shut off from that great means of distribution is fatal.

One way a publisher can sell to a secular store is to concentrate on books which will have an appeal for the clientele of such a store. He must operate after the fashion of a general publisher who has salesmen constantly on the road and who backs up his salesmen with intelligent advertising and promotion material. He must furnish books for the many Catholic laymen who never even see a Catholic bookstore. For under our present system, the bookstores sell practically all the books. And Catholic publishers have not yet found proper representation on their shelves.

The Church and Racialism

J. S. CAMMACK, S.J.

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NOWADAYS we hear much of the *Doctrine of Race and Blood* which is the official teaching of the Nazi regime and the basis of their complete Totalitarian State. In this system the fundamental dogma is the assumption of the innate superiority of certain groups of men over all others and the classification of mankind into superior and inferior races. Hence it follows that the "superior" races must preserve their racial purity by every means for they are destined to be the leaders of the world; their State exists for this sole purpose and the only criterion of good and evil is what will foster or hinder this racial spirit. Such, in brief, is the racial conception of history which, according to these philosophers, is the supreme dynamic force in the world today. They call it the modern doctrine of the Twentieth Century, but in truth "Racialism" is merely a new word coined to describe a phenomenon which has existed in various forms throughout the ages wherever there has existed a social group to be conscious of its unity and solidarity.

The fact is that man has a natural social instinct: he is born into a natural society—the family—which is united by blood-ties and family kinship, he forms other groups and associations during his life and all the time he is a member of a nation-state. As a member of these groups he has a sentiment of solidarity with his fellow-members and this group-consciousness is one of the most powerful influences in his activities. It is good because it springs from a natural instinct, but history clearly shows how easily it can degenerate into a clannish exclusiveness and a feeling of superiority over other groups. Thus, for example, the history of the Jews recorded in the Old Testament; the division of the ancient world into Greeks or Romans

and "Barbarians"; the attitude of the early Spanish colonists of the Americas who refused to recognize the native Indians as true human beings; finally, the excessive nationalism which since the Sixteenth Century has been such a potent force for evil in international affairs and has culminated in the complete Totalitarian State.

ALL ONE IN CHRIST

There has been, indeed, one "Chosen Race" in the history of the world; chosen in the sense that it was prepared and fitted in the Divine plan for its part in the stupendous fact of the Incarnation and the redemptive work of the Son of God. Yet in the Old Testament there are frequent warnings against a racial proud exclusiveness and commandments about the essential brotherhood of man. The second great precept of the Law was, "Thou shalt love thy neighbor as thyself," but the Jews had added the gloss "and hate thy enemy" and in their racial pride had interpreted the neighbor as only the member of the family, tribe or race. It was this exclusive spirit that Christ came to destroy: "You have heard it said, 'Thou shalt love thy neighbor and hate thy enemy,' but I say to you: 'Love your enemies, do good to them that hate you, pray for them that persecute you.'" And to point the lesson He related the exquisite parable of the Good Samaritan who tended the unfortunate stranger while Priest and Levite passed by with averted eyes. This was the new message of Christianity which was to upset the world and yet rebuild it in a universal society in Christ in which all the individuals and the groups of mankind are bound together by the common links of humanity and cemented together supernaturally in Christ.

With this international mission, therefore, the Church has always had to combat any doctrine which would involve the exclusion of anyone from her charge

or would lessen the dignity and worth of any individual man. Saint Paul, following his Master, laid down the guiding principle to the Galatians: "There is neither Jew nor Greek, there is neither bond nor free . . . for you are all one in Christ Jesus"; the same message went forth to the Spanish colonists in the Bull of Pope Paul III in 1537 and now in our own days there is the Encyclical of Pius XI which denounces the neo-paganism of the Nazi racial theories—a condemnation that has been echoed in their various countries by the Pastoral Letters of the Cardinal Archbishops of Malines, Paris, Milan and Lisbon.¹ The justice of this stern condemnation may easily be seen from the following brief resume of the racial doctrines officially propounded by the leaders of Nazism.²

BIOLOGICAL MATERIALISM

There exist more or less homogeneous groups of men which are differentiated from each other physically by both their physical characteristics and the quality of their blood. Each group or race has also its own moral, intellectual, religious and cultural qualities which spring from the blood and together form the racial soul. Among these various races there is a certain hierarchy—inferior and superior races—a difference produced not merely by environment, but by the intrinsic and unalterable qualities of blood and soul which are transmitted by biological inheritance. In this hierarchy the most superior is the Nordic-Aryan race and the lowest of all is the Jewish. Any mixture of races, it is claimed, is disastrous and leads to the biological weakening of the superior race. Therefore, the task is to preserve the purity of the

¹ Pius XI, *The Situation of the Church in Germany*, C. T. S., 2d. The Pastorals have been collected into a small booklet *L'Eglise contre le Racisme*, published by Bonne Presse, Paris.

² This summary is taken only from official sources. The question of how far this doctrine is held by individual Germans is incapable of definite answer. It must be noted, however, that an efficient and ruthless propaganda is used to spread this doctrine and that the educational system in the schools is based on it.

Nordic race, to purify it from all alien strains and to breed the pure type by means of all known eugenic measures.

It will be convenient to pause here and examine this doctrine for, as will readily be seen, the question at issue so far is predominantly scientific and biological; then the development of the doctrine in the religious sphere may be similarly stated and criticized. Now the first thing to be noticed is that this theory is nothing more than a crude form of excessive nationalism in which an attempt is made to secure national solidarity for political purposes by invoking a pseudo-scientific theory of the inheritance of a "national soul" with its physical and spiritual qualities. Space will not permit the examination of any of the Nazi "scientific" literature on this subject, and indeed there is no need to examine it in detail, for if the theory has any meaning at all it is based on the crudest form of biological materialism which has long since been rejected by competent scientists. Again, the fundamental assumption that "there exist innately superior and inferior races" has been consistently rejected by the scientific experts of all nations: for example, the International Congress of Ethnology held at Brussels in 1911, and the American Anthropological Association which this year passed these resolutions: "Whereas anthropology is being conscripted and its data distorted and misinterpreted to serve the cause of an unscientific racialism, this Association repudiates such racialism and adheres to the following statement of facts:—

1. Anthropology provides no scientific basis for discrimination against any people on the ground of racial inferiority.

2. The terms Aryan and Semitic have no racial significance whatsoever. They simply denote linguistic families.

The second point of this resolution is directed

against the claim that all races are inferior to the Aryan, and that among the Aryans the Nordic-Teutonic is the finest, highest type. Now this claim is based on the most patent fallacy of concluding from the existence of a language to the existence of a *race* which spoke it. Can you conclude that the President of the United States and a Negro citizen belong to the same ethnic type because they speak the same language? Yet "Arya" is the name given by linguists to the supposed language from which the various Indo-European dialects spring, so that if Aryan has any racial meaning at all it can only refer to that primitive group which first spoke the original language we now call Arya. Of this supposed group nothing is known. Actually, as Professor Huxley points out, the Finns in modern Europe who belong to the Nordic-Aryan ethnic type speak a language which is not Aryan.

Finally, to conclude the scientific criticism, it may confidently be asserted that nothing like a "pure race" in the biological sense of the word could exist except for a short time in a small primitive community. The reason is that migrations, inter-marriage, environment and the mechanism of heredity soon produces an inextricable mixture of racial characteristics. Certainly there is no pure race in modern Europe—even the most fervent racialist must admit that modern Germany is composed of at least five distinct ethnic types of which the fair-haired, blue-eyed Nordic forms but one-tenth of the whole population.

RACIALISM A HERESY

If modern racialism were merely a scientific theory it could be dismissed at once for the nonsense that it is. But unfortunately it has developed into a Religion, and the nationalism expressed in pseudo-biological terms has been elevated to a racial mysticism which uses religious terms and sacred words with a racial meaning. This transformation has been achieved

mainly by Rosenberg, Bergmann and other officials of the Nazi Party, and the whole ruthless machinery of the Totalitarian State is being used to put this theory into practise in every department of human life. Rosenberg has never disguised his view that the Nazi political Revolution is only a beginning; that the Revolution itself will fail unless it is grounded in revolutionary changes in education, religion and the whole outlook on life. Therefore, his famous book *The Mythus of the 20th Century* is made the basis of all education and propaganda because its avowed aim is to create a new mentality, a new conception of life, according to the single and supreme principle of racialism. Thus, the new "Mythus" is simply the racial conception of history, and it is the task of all—particularly of Nazism—to apply this principle to every aspect of life.

The gist of this theory is admirably summarized in the Decree of the Holy Office which formally condemned Rosenberg's book: "This book spurns and utterly rejects all the dogmas of the Catholic Church and, indeed, the foundations of the Christian religion itself. It propounds the necessity of instituting a new religion or German Church, and states the view that, 'today a new mythical faith is arising, a mythical faith of blood; a faith based on the belief that even the divine nature of man can be defended; a faith supported by the most exact science, by which it is established that the Nordic blood represents that mystery which supersedes and excels the ancient sacraments.'"

The value of this "exact science" has been exposed above; the value of the religious, moral and philosophical ideas of the system has been mercilessly analyzed and denounced by Pius XI; nothing, therefore, remains except to indicate some of the main points which show that this system is a real heresy which denies all the vital truths about both God and man.

In this theory "race" takes on a mystical form; the race is a real personality, vital and immortal and it is the *soul* of the nation; "race is the outer form of the soul—soul means race seen from within" and the individual is merely "the temporary form of an eternal racial soul substance." Hence the individual and the family have no rights of their own for their sole right is also a solemn duty, viz., to preserve and transmit the pure racial blood. The State, too, exists solely for this purpose—it is an instrument for the preservation of the racial soul and self-realization of the race; hence anything that promotes this end is morally good.

From all this there follows at once the idea of a special Nordic Religion to fit the supposed racial qualities of the Nordic racial soul. The Old Testament must be abolished because it is the history of an alien, inferior race. The New Testament must be purged of all its Jewish elements and its mistaken idea of the possibility of any form of international and universal religion. The notion of original sin and restoring grace can have no meaning for a pure and noble race which needs no redemption or supernatural help since the only original sin is to destroy racial purity. The Christian myth of Christ's humble, suffering life and death must be replaced by the original truth that he was a militant, conquering hero—the embodiment of the Nordic virtues of honor and heroism.

AGGRESSIVE NEO-PAGANISM

Can there now be any doubt about the justice of Pius XI's description of Racism as an aggressive neo-paganism, an idolatrous cult and a manifest apostasy? In just and trenchant words he dismisses it with the comment: "Only superficial minds can fall into the error of speaking of a national God, of a national religion, and of making a mad attempt to imprison within the frontiers of a single people, within

the pedigree of one single race, God, the Creator of the world, the King and lawgiver of the peoples." The system does, in fact, sound like the rantings of an unbalanced mind, but it is none the less dangerous for that, since it is the most useful basis for the political and cultural ideals of a perverted nationalism expressed in a Totalitarian State. It is nothing less than a complete racial pantheism in which God and the Race are identified and the race is made an integral part, realization and expression of God. Here, then, is a ready-made explanation and justification of Nazism which is considered as the supreme manifestation of the divine will and an intrinsic part of the divine order, so that Hauer does not hesitate to say that the Nazi Revolution is the national event in which the divine will and the reality of the collective German will coalesced.

One last consequence of this pantheism may be noted, namely, the complete separation of the spiritual and the temporal, the denial that religion and morality have anything to do with the State. The Christian makes a distinction between Caesar and God, and renders to each his due. But according to Rosenberg the racialist cannot acknowledge this fallacious distinction since God and the Race are one: "We render to the racial-state the things that belong to the race, and *thereby* we render to God the things that are God's."

It is interesting to note that last year in Italy Farinacci made something of the same claim when he said: "The Fascist State is the necessary guide, the supreme authority which interprets the will of God and realizes it through the work of all individuals. The liberty of the individual coincides perfectly with obedience to the State, that is to say, with the realization of that ultimate good for which the individual himself lives and works and through which he becomes a participant in history and in the divine life."

This opens up an interesting question about the re-

lations between racialism and a Totalitarian State. In Germany the theory of Racialism has resulted in practice in the Totalitarian State; in Italy the Fascist State seems to be leading to some form of racialism! Is it merely an accidental influence or is there some connection of logical necessity? It would, perhaps, be difficult to prove an intrinsic connection, but there can be no doubt that in practice some form of racialism is the ideal foundation for the absolute State since it gives that needed sense of nationality in the easiest and most emotional form.

The family, as was pointed out above, is held together by the strongest ties of blood and family kinship, but the modern nation depends for its solidarity mainly on artificial political bonds. Nazism has utilized the notion of a biological similarity and an hereditary racial-soul to unify the diverse peoples of a modern nation-state for the political purposes of an exaggerated nationalism. It has achieved this purpose most efficiently, but only at the expense of the most precious things in human life.

Some Things New and Old

TYRANNICIDE

A DISTRESSED young man, who had been handed some anti-Catholic propaganda literature, wants to know if the Church approves, or has ever approved, of putting a tyrannical ruler to death.

Of course what this correspondent is inquiring about is whether the Church approves of sheer political murder. This is quite an old calumny, that the Church does in some obscure and devious manner, give its approval to the private murder of a tyrant. It is possible that a national assembly, having indicted a

ruler of some capital crime, might judicially decree the execution of that ruler. But tribunals of that nature are not distinguished for their recourse to the Church's approval.

But as to this business of putting a tyrant out of the way, the Church not only does not, but never has, given any consent to the killing of an unjust ruler. Indeed, it is expressly forbidden both by Scripture and the teachings of the Church.

This is explicitly laid down in the First Epistle of Saint Peter, chapter two, verse fourteen. The Apostle there says: "Honor all men. Love the brotherhood. Fear God. Honor the king."

Now when he wrote that Saint Peter was living in Rome, and either Claudius or Nero (the last put the Apostle to death) was Emperor. If ever a ruler deserved the punishment of death for his crimes, it was one or the other of these vicious persecutors of the Church. But Saint Peter says "Honor the king," even if the ruler were such a monster of iniquity as Claudius or Nero.

Nor, as far as that goes, has the Church smiled benevolently upon the judicial execution of rulers. Witness the Allocution on June 17, 1793, made to the Cardinals by Pope Pius VI after Louis XVI of France had been executed by the revolutionary tribunal.

RESIGNING THE PAPACY

What happens to the Pope if he should resign, asks a college boy studying in the Middle West.

The answer is simple: he ceases to be Pope. And ceasing to be Pope he ceases to be Supreme Pontiff of the Universal Church—hence he is no longer Infallible and cannot pronounce *ex cathedra* on Faith and Morals. Also by resigning, such a one ceases to be Bishop of Rome, for it is in virtue of being Bishop of Rome that the incumbent of the Papacy becomes Pope. It is usual to speak about the Cardinals in Conclave

electing a Pope; but what they really do is to elect a Bishop of Rome.

However, there is only one Pope who resigned the Papacy. This was the Benedictine monk, Peter of Morroni, who was elected Pope on July 5, 1294, taking the name of Celestine V.

After a Pontificate of only five months and nine days, the Pope resigned the Papal office in these terms: "We, Celestine V, Pope, moved by legitimate reasons . . . do freely and voluntarily resign the Pontificate, the place, the dignity, occupation and honors which We expressly renounce, and We give full and free faculty to the College of Cardinals canonically to elect a Pastor of the Universal Church."

Seventeen years after his death Celestine V was canonized by Pope Clement V on March 5, 1313, at Avignon.

It should be noticed that the Pope, having no earthly superior, did not place his resignation in the hands of any person or assembly of persons. He simply laid down his office, and from that moment ceased to be Pope. No one could accept or reject his resignation; the Papacy just became vacant.